

CHURCH OF GOD  
*Evangel*

October 28, 1957

Jesus Christ the same yesterday, and to day, and for ever.



A Pictorial Report of the  
Regional Sunday School  
Conventions



Vol. 48, No. 34

October 28, 1957

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## To the Editor:

I have never seen a church magazine that blesses my heart and soul as does the *Evangel* with its articles by our Spirit-filled ministers. I truly appreciate the articles and editorials. I don't think any member of the Church of God should neglect to subscribe to the *Evangel*. I know that I have grown stronger in my Christian life by faithfully reading the wonderful articles. I have really felt the very sweet presence of the Holy Ghost while reading and have praised God for it.

Someone said, "Books are like friends; choose them with care," and I should like to borrow those lines for a moment and apply them to the *Evangel*. Truly it has been a real friend during these almost five years, 8 months since I was introduced to its wonderful pages. I have learned much about the history of our Church from it, before I was fortunate enough to buy a copy of *Like a Mighty Army and Pillars of Pentecost*. Keep up the wonderful material and please continue the editorials and comments.

LILLIAN BROICHHANS  
East St. Louis, Ill.

## To the Editor:

I note that you say there is no Bible proof for oil appearing on people's hands.

Will you please explain Song of Solomon 5:5 which reads, "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock."

MABEL SKAGGS  
Belva, West Virginia

• The passage of Scripture means only that the lady who is speaking has made herself fragrant and dainty for the appearance of her beloved. It has no reference whatever to a supernatural appearance of essence upon her hands. Verse 1 of the same chapter pictures the young lady as she gathers her myrrh and spices, no doubt the same myrrh which so sweetly scented her hands in verse 5. Myrrh was used in much the same way perfume is used today.

# CHURCH OF GOD *Evangel*

America's Oldest Pentecostal Publication

CHARLES W. CONN, Editor

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## DECLARATION OF FAITH

### WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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## To the Editor:

On the cover page of the *Evangel*, September 23 issue, a question asked "Who is the Scarlet Woman?" Revelation 17. Who could it be but the Roman Catholic Church? Revelation 17:6 explains it very well. Who is drunken with the blood of the saints but her? The Roman Catholic Church will cause a mark to be placed on the people which is known as the "Mark of the Beast." The number is 666, found in Revelation 13. This mark will be intended for the extermination of the Jewish people. The Jews break their covenant with the beast in the middle of the week.

H. E. MOSTELLER  
Los Angeles, Calif.

## To the Editor:

I have really enjoyed the recent series of sermons by Brother Britt in the *Evangel*. This series alone was worth the price of the paper for a year.

I hope you will continue to publish such articles, and personally, I would like for Brother Britt to continue the series. There are a number of subjects related to these that are already discussed that I would like to read, and I am sure Brother Britt would do a good job of explaining them.

I feel that I speak not only for myself, but for the majority of the *Evangel* "family." I have heard many favorable comments on these articles by our ministers and laymen.

J. B. YOUNGBLOOD  
Richmond, Ky.

## To the Editor:

I am in perfect accord with the letter on television by W. G. Lighte in the *Evangel* of September 16.

We are certainly appreciating the prophetic articles by the Reverend George L. Britt in the recent issues of the *Evangel*. I hope that we have many more like these, as we are deeply interested in prophecy, and have wondered why in recent years we hear so little from the pulpit and read so little in the *Evangel* on prophecy.

T. P. DOUGLAS  
Wimauma, Fla.

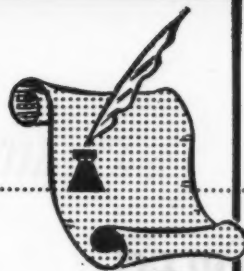
## To the Editor:

I appreciate the recent prophetic series by pastor George Britt. These articles are worthy of preservation.

J. NEWBY THOMPSON  
Chattanooga, Tenn.

# Don't Hide

## Behind Nothing



## The Editor's Message

**P**URISTS OF THE English language will be aghast when they hear me say, "Don't hide behind nothing," and will consider it inexcusable abuse of the mother tongue. But actually its sense here is good. Hiding is a sign of fear of weakness, even when one hides behind something; and so when one hides behind nothing, one is both weak and ridiculous. Sometimes hiding behind nothing indicates furtiveness or even deceit. When men hide themselves behind nothing, they render themselves ineffective, and they disillusion or disconcert their friends.

How can a person hide behind nothing? There are several ways in which it is done, the chief of which I suppose is the writing of unsigned letters. The man who feels strongly enough about a matter to desire to write a letter, and takes the time to write it, then refuses to sign his name to it, is inexcusable. His bold words mean nothing, for he is hurling them from a hiding place—he is hiding behind namelessness, or anonymity, or, more accurately, the guise of being a nothing or a nobody.

It seems that editors stand in peculiar stead to receive unsigned letters. Without having the experience, you cannot know the feeling an editor has when he receives a letter that is full of strong opinions, sometimes with sound reasoning and lucid logic. It is disappointing for him to read such a letter with growing delight and admiration for a writer with such clear thought and expression, only to have all his pleasure dashed in the end when he finds that it is signed "A friend," or "A reader," or any one of a host of anonymities.

It is noticeable that it is usually among critical correspondence that we find unsigned letters. Some people do not dare sign their names to their own criticisms, and are afraid to have their identity associated with uncomplimentary messages. Why this should be, I do not know, for people who are worth your criticisms do not object to receiving them. But you cannot hope to help any person or any situation by criticizing it and then refusing to identify your personality with what has been said.

We should never be afraid or too weak to stand beside our opinions and convictions. If you have a genuine grievance, voice it as a protest by the authority of your own identity. If something is wrong, don't

be afraid to associate yourself with opposition to it. If you feel that something is wrong, but there is a possibility of its having a justifiable explanation, identify your protest so you can receive an explanation. When your name is not known, you cannot effectively correct error, for your criticism is ignored or disregarded. No one is entitled to a conviction or an opinion who is afraid to stand behind it with all of himself. The man who tries to hide himself behind namelessness is unfair to his own convictions. It is easy to identify one's self with a popular cause, but it requires strength and courage to be known as an objector to the popular and conventional trends of thought or action. If you do not feel strongly enough about a matter or a situation to sign your name to your correspondence concerning it, it is not worth the time to write a letter or even a postcard.

Very often we meet people who hide themselves behind another form of namelessness—the "I know a man who" group. Sometimes this is caused by timidity as much as by timorousness. Let us suppose that a man is in need of advice or counsel concerning a personal fault. In seeking the counsel of a friend or acquaintance he does not identify himself with the fault, but, intimating it is some nameless person whom he knows, he says, "I know a man who likes to read murder mysteries. Do you think it is wrong?" Or, "I know a man who is considering going to the ball game. Do you think he should?" or, "I know a man who has a very violent temper and wonders if there is any way he can be helped" or some woman will say, "I know a woman who is terribly jealous of her husband. How can she overcome it?" The point is that when they say such things, they actually mean themselves. They are having the very troubles which they mention but are hiding themselves behind the words "I know a man." When we seek advice we should do it forthrightly, for therein we can be helped. This is another form of anonymity that often defeats its own purpose.

Then there is "someone suggested" group. Usually this group is composed of those who are dissatisfied with things as they are and wish to see certain changes made. They lack the courage and self-confidence to suggest that suitable changes be made—either because

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# GOD'S PROPHETIC TIMEPIECE

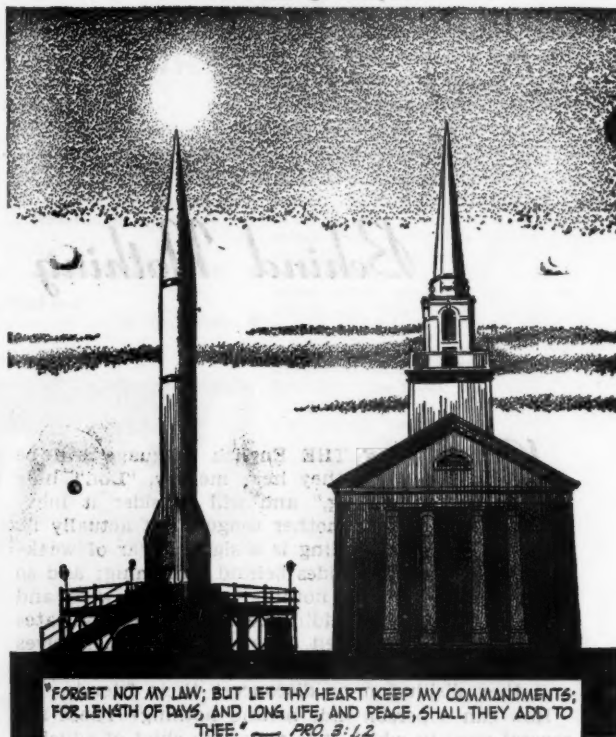
By Paul S. Cook

Pastor, Memphis, Tennessee

**R**USSIAN JET PLANES are swarming over the hot Egyptian skies; the desert silence is shattered by the rumbling of ominous tanks with red-star markings. Everywhere along the tense borders of Palestine and Jordan armed men, women and boys are crouched behind barbed wire entanglements. Echoed against the walls of concrete pill-boxes bristling with machine guns can be heard the tramp-tramp-tramp of the marching feet of troops on maneuver. This is the crossroads of the world where the most important events in its history have been enacted and where other important ones are yet to take place. The Middle East (called the "Muddled East" by some) is where three continents meet, and is the location of the world's last great supply of oil. Modern mechanized civilization is vitally dependent upon these strategic fields of petroleum; thus it becomes a valued prize toward which all major nations are casting greedy eyes, and has become a great central pivot upon which world issues now are swinging. All eyes are cast apprehensively toward these Bible lands, and most Christians are asking themselves what these events mean in the light of prophecy.

The abuse of Bible prophecy has frightened many of us away from a consistent and balanced study of that subject. Many have made a hobby of prophecy, not being aware that redemption, not prophecy, is the main theme of the Bible. The study of future events as revealed in the Scripture should serve the purpose of providing a pointer to the soon coming of Christ. It should inspire to noble, unceasing effort and incite to vigilance and prayerfulness on the part of the Christian.

## Contending Steeples



"FORGET NOT MY LAW; BUT LET THY HEART KEEP MY COMMANDMENTS; FOR LENGTH OF DAYS, AND LONG LIFE, AND PEACE, SHALL THEY ADD TO THEE." — PRO. 8:12

The greatest phenomena of prophetic fulfillment have recently been enacted in the miracle of the rebirth of the nation, Israel. In a striking fashion the prophet Ezekiel had foretold the modern restoration of Israel. In Ezekiel 36:24-38, this seer reveals the divine intention to gather the Jews out of all the countries of the earth for re-instatement in their homeland. An interesting detail of this prophecy is the promise of the blessings of God upon the agriculture of the restored nation, for it states: "the desolate land is to become like the garden of Eden." It seems rather strange for the Jews, who are normally considered to be traders, to be associated with such a mundane occupation as farming. Nevertheless the agricultural feats of the Israeli farmer are astounding the world.

No prophetic event is clearer in God's Word than the restoration of Palestine to the people of Israel. In addition to Ezekiel, Amos, Isaiah, and Micah spoke from the long ago regarding this momentous occurrence which would precede the coming of the Messiah to establish His kingdom on earth. On the fifth day of Iyar in the year 5708 by the Hebrew calendar—May 14, 1948—the state of Israel came into existence once again. This miracle after more than two millenniums of dispersion was beyond explanation. The only reasonable answer seems that Israel is God-sponsored! This nation of modern rebirth is God's prophetic timepiece.

The predominant question, however, in the minds of most observers is: "Will Israel survive?" For one thing, Satan hates the Jewish race, for out of it came not only the Bible and the Church, but the

Christ who crushed his power, and wrested the keys to death, hell and the grave from him. By arranging the demise of this infant nation, Satan realizes that he can wreak vengeance upon the hated race and most of all bring discredit to the authenticity of God's prophetic word. History has already recorded six attempts to destroy the Jewish race. Pharaoh, Haman, Herod, Hitler and many other despots have tried every conceivable means to exterminate the chosen people. In spite of slavery, massacre, captivity, gas chambers and grotesque tortures, the race still flourishes while empires have crumbled and fallen.

A leading American magazine in a recent article has stated that Israel will not be destroyed, but will live. The reasons supporting this assertion were six in number. One of the reasons stated was that since Israel is the Number 1 target of the Communists, the United States would not let Israel down. Another reason given was that the West needs Israel as an economic base. Then, too, the Middle East has come to depend to an increasingly greater extent upon Israel's vast reservoir of skills and talents. Israel will survive, stated the article, because through its own efforts it is becoming more self-sufficient.

Israel has bet its life on peace—in a land that has known very little peace for 3,000 years. The existence of the little nation of hardly two million people is precarious in the midst of the intense hatreds of the forty million surrounding Arabs. One wonders if Egypt's strong man, Abdul Nasser, will be able to carry out his threats of the annihilation of the Zionist state. Of course, Bible scholars know that Nasser is doomed to disappointment, for in Ezekiel 29:15 the following prophecy says Egypt "shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, and they shall no more rule over the nations."

It has been said that Israel needs at least a generation of uninterrupted peace in order to be truly self-existent. This peace can only be brought about by a strong leader who will be able to command the loyalties of the Jews as well as the other Middle East nations, binding them by pacts and promises into a political and economic union. One leading newspaper editor has put it: "As the events in the Middle East move swiftly and dramatically, the area cries out for leadership." Indeed the stage seems to be set for the appearance of the Antichrist, the "son of perdition." The Bible states that he will be received as a saviour by the Jews, and that he forthwith will make a covenant with them. This will be that much-needed peace which the beleaguered Israelis need so desperately. The cry then according to prophecy will be "peace and safety," but then sudden destruction will befall the nation in the closing days of the tribulation. The Antichrist will break his covenant; treaties will be scrapped, and it will seem that the little nation will be tottering on the brink of its doom. Suddenly the long-awaited Messiah will burst upon the scene with power and great glory to deliver His people. The Antichrist and all his fiendish cohorts will be destroyed.

(Continued on page 13)

## *My Trip*

# *To Europe and South Africa*

## PART IV

*By Houston R. Morehead*

*General Overseer*

WITH THE Land Rover loaded to its capacity, we bade farewell to Brother and Sister Jenkins, Brother Swanepoel and several of the students of Berea. Our itinerary was to take us to Pretoria where we were to visit the annual convention of the Bantus before going into Central Africa. As we neared the camp site which was near Pretoria, I was impressed with all that I saw around me. Small, unimpressive houses or huts were in evidence all around us. The natives were hurrying along with whatever may have been their purpose, or what appeared to be just aimless wandering, the women usually carrying some burden upon their heads. It may chance to be a large pail of water, a bundle of wood, a suitcase or some other cumbersome load. The burden could be ever so heavy; yet, if she could manage to mount it upon her head, she would walk along with the grace and poise not often acquired by the European. Ofttimes the distance to be traveled would involve several miles. In fact, throughout Southern and Central Africa I always observed these natives in what appeared to be a constant moving, going somewhere or wandering aimlessly; they moved restlessly, trying to get away from the present, but with no set objective for the future. I also observed that the women carry their babies by the use of a cloth or a blanket large enough to encompass herself and her baby, or small child, which she had cradled on her back. The cloth securely fastened around the mother's body formed a kind of pocket or hammock in which the baby easily nestled, relaxed and happy,

(Continued on page 11)



*"National Director Polen teaches"*

## Southeastern Sunday School and Youth Convention Report

*By H. Bernard Dixon*

*Publicity Chairman.*

**A**N OVERFLOW CROWD, estimated at 1,500, gathered on Lee College campus, Cleveland, Tennessee, during August 13-15, to attend the Southeastern Regional Sunday School and Youth Convention.

Each evening session dramatically opened with . . . lights out . . . a forceful announcement of the convention . . . a flick of a switch . . . "Reach to Teach" in colorful lights and a special convention theme in song by the Tennessee Youth Choir.

The reins of the convention were firmly fixed in the meticulous, methodical hands of the capable national Sunday School and youth director, O. W. Polen. Director Polen mastered the operation of each day's activities throughout the fast-moving, three-night, two-day meeting. Polen's mild manner, confident leadership and punctual push of the program was most pleasing. The unique presentation of various features added greatly to the color of the convention.

A new and exciting feature not found in other regional conventions was the special children's serv-

ices conducted by Bernice Stout, Associate Editor of the *Pilot* and a member of the National Sunday School and Youth Department. Each evening at 7:00 about 100 jubilant children, ages 5-12, marched to the North Cleveland Church of God for a two-hour session consisting of a one-hour worship period, 35-minute missions period, and a 25-minute activity period. Each missions period was led by a returned missionary. These colorful night sessions gave purpose and meaning to the convention for the children.

One of the nation's youngest governors, Frank G. Clement of Tennessee, took time off from his busy schedule to personally welcome all delegates to Tennessee and the convention. Governor Clement drew from his own experience as a Sunday School teacher to emphasize the blessing received by the Sunday School teacher as a result of teaching the Word of God to Sunday School students. The Governor's colorful, yet dignified address was broadcast over radio station WBAC.

Tears, moved hearts, bursts of rejoicings were in evidence in the opening session as a young man in

"Youth Makes a Choice" made a decision for Christ in preference to the world. This soul-stirring visual presentation was directed by Mrs. John Eubanks. The climax of the first day's activities was the sermon by Ray H. Hughes urging teachers to "Teach to Win" their pupils to Christ.

The Reverend H. D. Williams, General Secretary-Treasurer of the Church of God, challenged the delegates in his Wednesday morning message to Sunday School workers.

Interest and attendance during Conference Time was gratifying. Delegates displayed wisdom by selecting the workshops designed to fit their particular needs. By doing so, attendance was well-distributed.

The amiable Reverend Cecil B. Knight, Assistant National Sunday School and Youth Director, directed Convention Quiz Time on Wednesday afternoon. Contestants Vest Lamar, South Carolina; Doris Douglas, Georgia; Evaline Echols, Alabama; and James Byrd, Tennessee, displayed evidence of much study in answering questions on the book of Acts. Vest Lamar of South Carolina won over the other three contestants in a closely contested match.

The Lamplighters Club Project was portrayed to be "The Answer" to local youth problems in a visual on Wednesday evening. Another overflow crowd listened attentively to Luther Turner, Jr., as he pleaded with the delegates to "Teach to Develop" a pupil-consciousness of God, the Church, the Bible and eternity.

Delegates were urged to "help themselves" to huge quantities of material on various phases of the general Church program. The materials were attractively displayed throughout the convention in the dining hall on thirty-two colorful display booths.

Lewis J. Willis, former national youth director and present editor of the *Lighted Pathway*, spoke to the Thursday morning congregation on "The Three R's of the Sunday School Teacher." Willis emphasized the responsibility and the proper relationship of the teacher to the student and the requirements of a Sunday School teacher as a teacher.

During the Thursday afternoon session, a profitable panel discussion was presented on the problem of "How to Hold Youth in the Church." Another feature of this session was a skit presented by the Sumiton, Alabama, Church. It demonstrated that "The Gates Shall Not Prevail" against the Church of God as long as youth desire to branch out to reach the unreached with the gospel.

During the final evening service, Bernice Stout directed a meaningful visual to show that "The Sunday School Teacher" must render heart service to be successful. Charles W. Conn delivered a challenging message to the delegates at this closing session. He spoke, as an experienced father of ten children, on how to "Teach to Hold" for Christ and the Church our children and all who accept Christ.

Thus the curtain rang down on the final Regional Sunday School and Youth Convention for 1957. Although this convention is now history and although the 1,081 registered delegates have long since returned home, only eternity will reveal its true worth.



"Missions booth"



"Executive Committee: James A. Cross, Earl P. Paulk, assistant general overseers; H. D. Williams, general secretary and treasurer; Houston R. Morehead, general overseer."



"Between sessions"

# 1957

## Were the 1957 Regional Sunday School and Youth Conventions Successful?

*A careful appraisal tells your National Department Staff they were!*

By O. W. Polen

*National Sunday School and Youth Director*



**T**HE LAST SERVICE OF THE 1957 twin Southeastern Regional Convention, held on Lee College campus, concluded with prayer by Brother J. H. Walker, Sr., Overseer of Southeastern Texas and former General Overseer of the Church of God. This was not only the last service of the Southeastern Regional Convention, but it was the last service of the seven large 1957 Regional Sunday School and Youth Conventions sponsored by the National Sunday School and Youth Department.

Soon thereafter the stage props and signs were transported to storage space in the basement of the National Sunday School and Youth Department. The thirty beautiful display booths were dismantled, and the booth draperies and rods were carefully packed away until the call of the 1959 regional conventions will summon them into service again. Usable posters and other supplies were only temporarily stored as these will soon be used again in various states where miniature conventions will be held, bringing the program of these large conventions to the very doorsteps of the local churches.

Yes, the 1957 regional conventions are over, and now it is *appraisal time*; time to consider questions such as these: Were the 1957 regional conventions as successful as it was hoped they would be? Were as

Rev. Charles W. Conn  
"Outstanding speakers"



*"Conferences with appeal"*



*"Strikingly attractive displays"*

many workers reached as we had hoped to reach? Was the program effective, and was it well-received? Was the program mechanical, or was it well-seasoned with the Spirit of God? Questions such as these are the standards by which the success of the regional conventions is determined by the national staff.

One by one, let us consider these questions.

*First, were the 1957 regional conventions as successful as it was hoped they would be?* Unsolicited statements indicate these meetings were considered by many as being the greatest regional conventions ever held in the Church of God. This fact is convincing in itself that the very first regional congresses ever held, and subsequent ones, were soundly and carefully planned, thus paving the way for the success of the 1957 regional meetings.

The nightly sermons were unquestionably divinely inspired as outstanding Church of God ministers preached on the various phases of the convention theme "Reach to Teach." Day speakers as well made their contribution to the effectiveness of the convention. The visual presentations each night gave the delegates still another form of ministry in a most challenging style.

The lecturers had no doubt spent many hours preparing to give their best in experience and knowledge to the hundreds of convention delegates who sat under their teaching ministry. The fact that only a very few delegates remained away from the conferences while they were being conducted is proof in itself that the conference subjects held strong appeal to the delegates.

The panel discussion, the youth Bible quiz, the daytime skits, etc., constantly reminded convention delegates of the great task that is theirs to accomplish. Each feature contained a challenge to the delegates to explore the untouched opportunities that are present everywhere in the Sunday School and youth field.

ment of the delegates. Each feature contained a challenge to the delegates to explore the untouched opportunities that are present everywhere in the Sunday School and youth field.

The thirty convention displays were strikingly beautiful and impressive. Sunday School and youth material in abundance constantly passed from the hands of the faithful booth attendants to the Sunday School and youth workers as they moved about the booth area.

The convention singing was inspiring. Delegates, though very conscious of the great tasks yet to be accomplished in the Sunday School and youth fields, were lifted high in spirit as they sang in real convention style.

Yes, the National Sunday School and Youth Department staff all feel the conventions were even more successful than had been expected.

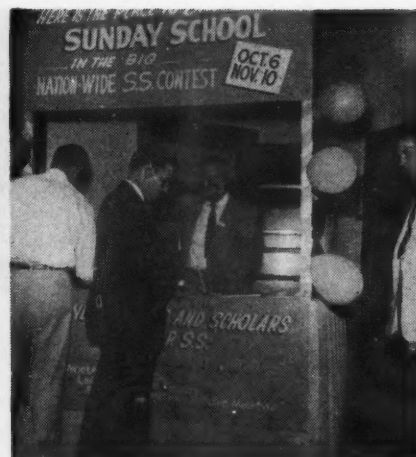
*The next question: Were as many workers reached as we had hoped would be reached?* Actually we shall never be entirely satisfied with convention attendance until we know we have reached the thousands of Sunday School and youth workers we feel we must reach. However, the constant increase in registration which reflects itself each convention year, convinces the national department that more and more of our Sunday School and youth workers are being reached through the regional conventions.

With one of the finest line-ups of intra-state promotional meetings ever planned for the 1957-58 church fiscal year, the impact of the large regional conventions will gain in momentum as it will be felt more and more on the local church level.

*The total 1957 Regional Sunday School and Youth Convention registration was 5,902, an increase of 2,145 over the 1955 regional congresses.*



*"Special feature"*



*"Entering the National Sunday School Contest"*

**Question No. 3: Was the program effective and was it well-received?** Only time and eternity will tell the full and complete results of these meetings, but here is one way the national department evaluates the reception of the convention program. The staff carefully weighs the statements of the delegates. The statements of the delegates are not merely accepted as compliments, but are held in the minds of the staff to see if they will be supported *with action*. The numerous orders for material and information that have come to the national department following the conventions indicate that the enthusiasm and interest of the delegates were not temporary excitement. *We are definitely convinced that the delegates were challenged in the conventions, and they have accepted the challenge.*

Nine hundred and fifty-two (nearly one-third of our Sunday Schools in the United States and Canada) have entered the big nationwide Sunday School contest, and we feel the 1957 regional conventions did much to increase interest in this Sunday School enlargement campaign.

**Question No. 4: Was the program mechanical or was it well-seasoned with the Spirit of God?** Anyone who attended any of the seven regional conventions would most readily agree the Spirit of God rested on these conventions. Churches and leaders throughout the nation had prayed earnestly in behalf of these conventions before they were held. A particular Sunday prior to the convention in each area had been designated as a day of prayer. It was only to be expected that God's presence would be felt in the daily devotional sessions, in the conference classrooms, in the night services and throughout the convention. This expectation proved to be no disappointment. The presence of God was felt in each convention in a very wonderful way.

Hundreds of people everywhere faithfully and conscientiously served to make the 1957 regional conventions what they were—a success! Because of the

many individuals involved, no effort will be made to name them individually.

Special recognition is due, however, to Cecil B. Knight, the Assistant National Sunday School and Youth Director, for his valuable contribution; to Bernice Stout, another member of the National Sunday School and Youth Department staff for her untiring efforts, as well as to the National Sunday School and Youth Board (a board composed of men who are among the finest) for their splendid counsel in the planning and conducting of these meetings and for their active and valuable participation.

Your National Sunday School and Youth Department staff and National Sunday School and Youth Board feel the 1957 regional conventions were very successful. In fact, all of us, if Christ tarries, are eagerly looking forward to the 1959 Regional Sunday School and Youth Convention season. We hope you are also!



*"Convention singing"*



*"Visual presentations"*

## MY TRIP TO EUROPE AND SOUTH AFRICA

(Continued from page 5)

its tiny black legs and arms usually dangling, fully relaxed indicating it had no fear of falling.

In sight of the camp we could hear the songs and mingled voices of the various tribes which make up the Bantu people. Dr. J. A. Saayman, General Superintendent of the native work in Southern Africa, met us at the native campground. We were guided to a fairly large tent where we met with several of the white superintendents of the native work, also a number of native superintendents and assistant superintendents, and native ministers and workers. After several speeches from the various leaders, I was introduced to them as the General Overseer of the Churches of God throughout the world. They were pleased to see and hear me. It was necessary for me to use two interpreters. This, of course, slows one down considerably. However, the people appeared to enjoy listening to the gospel of Jesus Christ.

Leaving the native convention behind, Brother M. G. McLuhan and his wife, Mrs. Morehead and I were hurrying along the highway in the Rover in order to arrive at Levubye, our mission station, where we were scheduled to be in service with the natives that night. Along the highway the scenery was beautiful. The mountains, silhouetted against the back drop of enchanting blue skies, lifted their aged and rugged shoulders in defiance to time and the wear of the elements. They were covered here and there with the native vegetation of grass, flowers, ferns, shrubs or trees of various species which were glorious in the light of the setting sun. A mantle of varied hues and colors clung tenderly to the mountain peaks, transforming them into nature's castles more beautiful than ever built by the hands of men. Truly, this is the handiwork of God, His marvelous creation.

Having long since left the main highway, we were following dirt roads which eventually turned into trails which seemed to drift away into nothing but wasteland in the bush. Darkness had overtaken us. Occasionally Brother McLuhan would stop the Land Rover, get out and carefully examine the trail to determine if we were yet following a depression which possibly could have been made by a car in the past few days. Sometimes we crossed a deep wash or a stream. And so it is traveling in the bush in Africa. At last looming before us was the mission station of Levubye. We were warmly welcomed by Brother and Sister Pat VanNiekirk, and Sister duPlooy, the widow of our precious missionary, the late William duPlooy. Sister VanNiekirk is the daughter of Brother and Sister William duPlooy. Incidentally, Levubye was one of the first mission stations started by Brother and Sister William duPlooy. Many precious memories of those early trying days of sacrifice were related to us by the family during our stay with them.

We were soon refreshed, having been served a delicious dinner thoughtfully prepared by Sister VanNiekirk and the native girls. After dinner we made

our way to a church building which was nearby. It was packed beyond its capacity, possibly an hour before our arrival. Pushing and nudging our way through the crowd, we finally arrived at the platform of the church. The auditorium was illuminated by electric current supplied by the use of a motor which Brother VanNiekirk had ingeniously restored to service despite the opinion of some that it could no longer be of service.

I was deeply impressed by the singing of a large group of native children who had packed the open space between the front seat and the rostrum. We rejoiced to see the happy expressions on their faces as they sang songs of praise unto Jesus Christ. Truly this was a scene evidencing the transforming grace of Jesus Christ who had brought this people out of darkness into light. Every seat was taken. The one isle was full. There were men and women of various ages, many of them mothers with their babies bound upon their backs in a most unique manner by the use of a blanket tied in front of herself with the baby crouched in the neat pocket on her back. By using this method the mother is left perfectly free to move about as she wishes or to use her hands freely as she wills. During the church service she will sing and clap her hands, rejoicing in her new-found hope of life eternal through Jesus Christ, her Lord.

Brother McLuhan addressed them briefly, delivering a timely and most inspirational message. His message was enthusiastically received. Later, I spoke to them through the assistance of Sister VanNiekirk who interpreted for me. She surely is effective and able. God sent the message home to their hearts. Several came forward for prayer. I understood that several found Christ. Unto Him belong all the praise and the glory for it all.

After the service was over, which incidentally was near midnight, we retired. However, we could hear the natives singing on into the night as they continued their worship unto God. After a night of refreshing sleep and partaking of a delicious breakfast, we had prayer together and through our tears we bade farewell to Brother and Sister VanNiekirk. It was evident they had enjoyed our visit and were sorry for us to go.

Sister duPlooy joined our party in order to meet her son and daughter-in-law, Brother and Sister Kenneth duPlooy, inasmuch as we had made previous arrangements for them to meet us at a wayside hotel en route to Gutoo mission station where we were to conduct special services. Sometime in midafternoon we joined them. All were delighted to see each other again. After light refreshments we hurried along in order to make our appointment as soon as possible. En route we stopped briefly at a very lovely town by the name of Fort Victoria where we serviced our cars and acquired certain necessary supplies. We soon left the main highway behind us, following a winding, rugged trail out into the bush. Riding in the Rover across these winding trails we were vibrating around on our seats as if we were occupying a huge gyrator which was in full motion. Darkness had overtaken us.

The trail was not easy to follow. We were steered around bogs by small bushes or trees which someone had thoughtfully placed in the trail to prevent one from running into danger. Our trail led us through the bush across dry washes which were indenturing the land or rivers shallow enough in the dry season for one to ford with a truck or a car; that is, if one was careful to avoid unseen depths or miss some jagged rocks hidden under the surface of the waters.

Having forded our last stream, we were informed by our blind native minister, who had joined us at the hotel where we met Brother and Sister duPlooy, that we were not far from the mission station. Although the minister was blind, he had a fairly good education, having attended a school for the blind where he had learned to use the Braille system. His first name was John. He was quite well-informed in the Scripture. Most of the progress which has been realized at the mission station in Gutoo evidently is due to his labors. I understand several hundred have been converted to Jesus Christ and brought out of heathen superstition and devil worship through the ministry of this man. I believe he told me he had about sixty new converts which he planned to baptize on the following Sunday. For one to talk with him was to realize the power of the saving grace of Christ.

As we neared the native huts we could hear the sounds of native voices. A dim light was shining. Shouts of welcome could be heard. All were rejoicing because the ministers of God had arrived. Two young, native boys riding on bicycles were leading the way to the camp site and the humble home of our blind brother, Pastor John. Within about five hundred yards of the camp it was necessary for us to cross a small creek, a most difficult crossing. Just as we were completing our crossing, Brother Kenneth duPlooy grounded his car on a stump, causing such damage to the car that he could no longer afford to operate the motor. After much difficulty and ado, we finally located a chain which we fastened to the car and the Land Rover towed it into camp.

Although the hour was late, possibly near 10:00 p.m., a large crowd of natives were present, waiting and eager to greet us upon arrival. As we stepped from our cars, they marched by us in order, each one eager to shake our hands. Having dispensed with these regulations, we were invited into the mud house of Pastor John. A lantern glowed dimly in the room. A table in the center of the room covered with a clean cloth, and a few chairs largely made up the furnishings of the room. Two of the girls trained at Matibi were in charge. We appreciated their training in particular on this occasion. They had gone to much trouble to make everything as comfortable for us as possible. Warm water and fresh, clean towels were brought to us so we could refresh ourselves after the long journey. The small table was made ready for serving the dinner. Food had been prepared over a crudely built fireplace, which, as I understand it, was a considerable improvement over the open fires customarily used by the natives. The girls from Matibi

had learned how to make these improvised stoves during their school training. Our dinner consisted of chicken, rice, gravy, bread, and hot tea.

After dinner we prepared to go to the service which was already in progress. The people were assembled in the open air. A large fire was burning brightly, affording a light, and relieving some of the chill of the night. It was midnight; yet, the people were present, a very large company of men, women and children. They sat upon the ground singing and chanting their songs, their black faces shining in the glow of the campfire. After a considerable amount of singing, various members of our party were introduced. Brother McLuhan was introduced to them as their new superintendent and addressed them. Our blind Brother John interpreted for him. Afterwards, Mrs. McLuhan and Mrs. Morehead were also introduced to them. I was later presented to them and I preached to the people. Interest was very good throughout the service. Brother Kenneth duPlooy and his wife were also presented, and Brother duPlooy spoke to the people. They seemed to enjoy his message very much. On into the night the service continued. It must have been about two o'clock in the morning before we retired. I learned the next morning that the people had slept out in the open air on the ground near the fire. Mrs. McLuhan and Mrs. Morehead slept in the Land Rover. Sister Kenneth duPlooy slept in the car with her little girl. Brother McLuhan, Brother duPlooy and I slept in the mud house, the home of Pastor John.

Before retiring that night, Brother McLuhan and Brother duPlooy had decided to arise about 5:30 and repair the car. Although it was Sunday morning, there was no other choice. We were many miles from a garage, and we had an important engagement in Salisbury on Sunday afternoon and it was imperative that we endeavor to make it. After a few hours' sleep, we were all awake making ready for the new day, Brother McLuhan and Kenneth were soon busy working on the car, lying flat on their backs with the dirt and grease abundant everywhere. I was trying to do my little part in helping, also.

We had not been out long when I heard singing coming from the direction of the campfire where we had conducted the services only a few hours earlier. I could hear the sound of horns mingling with the human voices. Soon the whole crowd of natives were in full view. They were singing and clapping their hands. Several of the men were blowing large, circular horns, similar to rams' horns. However, I think they belonged to some of the wild beasts native to the country. They marched up to where I was standing. The blind minister joined me where we stood together listening to the natives sing several of their beautiful songs. Then they waited. The pastor told me they wanted me to preach to them, and so I did. They were very much pleased to hear the gospel. After prayer and hand shaking, they marched away. Later, the head man of their village came to me, expressing his pleasure to have us present. His eyes were red and bleary, indicating he was given to much

drink. I understand they drink a kind of crude native liquor made by them. I inquired of the head man if he were a Christian, or did he know Jesus Christ. He said that he was not, but that he was glad that many of his people were Christians. I assured him I would remember him in my prayers, and he expressed his thanks to us. I am praying for him and I ask you to join me in prayer that God will save not only him but also thousands of others who are in like need of salvation.

(To be continued)



## GOD'S PROPHETIC TIMEPIECE

(Continued from page 5)

Then will be ushered in the tranquil period of the great Millennium where the sound of war, or even rumors of war will be heard no more, and where righteousness, holiness and love will reign supreme.

The stage is being set for the last-day acts of God's prophetic drama. The fullness of time is upon us. May every true believer observe the lateness of the hour and be moved to renewed vigilance. May our prayers and efforts for Christ's kingdom be redoubled in order that we may endure to the end thereby securing the salvation of our souls and those of our loved ones.

## NOTICE!

The Church of God *Gospel Herald* is published monthly in interest of the Church of God colored work. The subscription rate is \$1.00 a year. Mail your subscription to Reverend P. C. Hickson, P. O. Box 1775, Jacksonville, Florida.

The Church of God in Wilson, North Carolina, is having its annual home-coming Sunday, November 10. There will be an all-day service with dinner to be served on the grounds. All former pastors and other friends of the church are invited.—W. P. Pope, Jr. pastor.

## CORRECTION

Due to an oversight in the October 21 issue of the "Macedonian Call," the name of Rev. T. R. Morse appeared in the list of Missions Board members. Brother Morse was appointed as manager of Editorial Evangelica, and Assistant Superintendent of Latin America, and this vacancy on the Board was filled by Rev. L. H. Aultman, whose name should have appeared on the list.

## DON'T HIDE BEHIND NOTHING

(Continued from page 3)

they are afraid of offending the one to whom they suggest the change, or because they are actually uncertain of the suitableness of such a change. Here is an instance of what I mean: Suppose that someone is dissatisfied with the length of the Sunday morning services in the local church. Because the person lacks the boldness to suggest to the pastor that the services be dismissed a little earlier, he will say, "Someone has suggested that our Sunday morning services be dismissed at least by twelve thirty." Why not simply suggest the thing you think best? There is no need to hide behind some imaginary person by putting your words into the mouth of "someone." If you are capable of having a thought or an opinion, then boldly state it. Do not hide behind such a ridiculous state of namelessness. Let your name and your personality and your mentality be identified with the thing you have to suggest.

Quite a sizeable group is the "they say" people. These people never say anything; they only relate what "they say," without ever telling you who they are. The people who hide behind the flimsy phrase "they say" never have a personal opinion, an idea, or thought. They simply relate what some unidentified and often nonexistent person or persons have said: "Not that I agree, but they say she is a bad girl." Who says? That question is never answered. No one in particular says such a thing; it is just "they say." If "they" are the only ones who say it, then forget it, for in reality no one says it. This is usually only a screen behind which some weak and cowardly person hides while he hurls out the darts of his bias and malice. It is not always as harsh as that, taking at times very mild forms, but it is always a sign of weakness and nonentity—a ridiculous attempt to hide behind nothing.

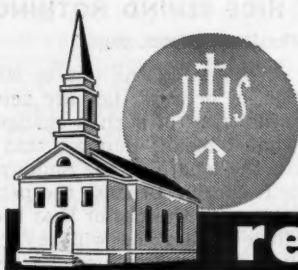
Good Friday will be prayer day for the simultaneous revival which will begin Easter Sunday, running two weeks.

## NEXT WEEK

*Beginning an important new series on  
"The Child"*

*Editorial—"Young Folks at Home"*

*A forum on "The Most Serious  
Problem Faced by Today's  
Christian Youth"*



## reports

### Five Children Dedicated to God

STEWART, Ill.—The Church of God at Mendota conducted a dedicatory service on July 28, 1957. Five children were dedicated. The service was a blessing to everyone.

—Rev. Arthur Starns

### Kansas State Camp Meeting

The highlight of the Kansas State Camp Meeting was the well-balanced ministry which was so much enjoyed by all who were privileged to be present. Each day commenced with devotions followed by the "strong meat" of the Word in the form of outstanding Bible studies on "The Gifts of the Spirit" by our state overseer, Brother L. E. Painter. Afternoon services were inspirational in nature, the Word of God being brought by the assistant general overseer, Brother James A. Cross, along with other visiting ministers and Kansas ministers.

The night speaker, Brother Dan Drake of California was a channel of blessing as he faithfully preached the old-time gospel with the power and the anointing of the Holy Ghost.

The missions service was one of the best yet for Kansas with Brother Johnnie Owens pouring out his heart in behalf of those needing the gospel in foreign lands.

Special singing and music by the Carden sisters and Brother Dillo of Colorado proved to be a source of spiritual refreshment.

The wonderful spirit of unity among the ministers gave warmth to the spiritual atmosphere prevailing in each service, making this camp meeting one of the very best.

—Reporter

### Wisconsin-Minnesota State Convention

The week end of July 4-7 will linger long in the memory of the ministers and laity of the States of Wisconsin and Minnesota because this was the time of our great

state convention. From the very first service God was in our midst and His Spirit blessed our souls. From throughout Wisconsin and Minnesota the ministers and laity gathered at the Kenosha Church expecting a spiritual feast, and they were not disappointed.

On the first night our state overseer, Brother W. J. Brown, brought a challenging message entitled "Lamp-lighting Time" in which he emphasized the value of personal soul-winning and family worship. The Friday session began with a consecration prayer which was a blessing to the services. During the day sermons and sermonettes were delivered by the local ministers of the states. Friday night our guest speaker, the Reverend H. D. Williams, General Secretary-Treasurer, delivered a powerful message on "The Anointing Which Comes From God." His message inspired and blessed all that were present.

On Saturday, July 6, Brother Wayne Proctor, pastor, Summit, Illinois, took his text from 1 Corinthians 1:17 and blessed our souls as he spoke on an "Evangelistic Church." Brother Everett Steele, pastor at North Chicago, in keeping with the spirit of the service, sang "Throw out the Life-Line." The state overseer of Illinois, Brother F. W. Goff, truly blessed us with an inspiring message on "Perfect Peace" during which he pointed out that people are seeking peace, but only God has the remedy, and His condition for giving us perfect peace is that our minds must be stayed on Him. Brother Joel Brown, pastor at Narragansett Avenue, Chicago, was the Saturday afternoon speaker. He delivered a fine message "God's Challenge and God's Challenger" which everyone enjoyed. During the service we had a salute to the Ladies' Willing Workers' Band. The state president, Sister Brown, did an excellent job of arranging a program that was not only informative, but interesting as well.

Saturday night was Youth Night. The young people marched into the auditorium while the band played "Onward Christian Soldiers." The singing was by the young people and the service was under the di-

rection of our state director, Brother B. F. Norris. The youth service was followed by another soul-stirring message "Paul's Challenge to the Christians at Ephesus" by Brother Williams.

Sunday morning Brother T. D. Mooneyham preached one of the greatest missions sermons we have been privileged to hear. After his sermon "The Ministry of Reconciliation" the people were given an opportunity to express their interest in missions by giving of their financial means. The afternoon service emphasized divine healing. Brother W. J. Brown, a man of great faith, spoke to us so inspiringly concerning this Bible doctrine, after which prayer was offered for all who were sick. The momentum of the convention did not slacken in any way at the final service on Sunday night. A film was shown by Brother Mooneyham concerning our missions work in Nigeria; this made a great impression on us.

The convention is over, the delegates have gone to their fields of labor, but the effect of this convention lives on within our hearts. We have been inspired to greater effort with renewed zeal for Christ and His kingdom.

—Edna Earl Kent, reporter

### Church Makes Progress

BUCYRUS, Ohio—The Church of God at Bucyrus, Ohio, is going well. Our pastor is the Reverend William E. McDaniels from Mansfield and our district overseer is L. S. Cooper. We have only been having Sunday School since July. Our attendance on August 18 was 51. We are having very good offerings. We hope to set the church in order Sunday night with Brother L. S. Cooper. We have organized our young people's services with a good Christian leader. The 27th will be our first young people's service. We hope to start a revival soon. We need your prayers.

—Mrs. Claude Gibson

### Sunday School Records Broken

DAYTON, Ohio—We would like to report that God is richly blessing us here at 800 Webster Street Church of God. This church was set in order April 15, 1956, and now we have 35 members and most of them are in good standing. We are really making progress for God. When we began here on June 10, 1955, we had 17 in Sunday School. On August 4, 1957, we broke all records with 106 in Sunday School, and in the middle of summer, too. Sister Agnes Roberts is working with us at present and certainly is doing a

good job in building up our Sunday School and church in general. We have one of the finest Young People's Endeavors in the whole movement. Wayne Herman is our president and assisting him as leaders are Woody Miller and Ed Pittman. We are having people saved almost every service. We are praying that God will help us in buying our church building, and I would like to ask all my friends to pray for us that a way will be worked out for us to buy. We need it so badly.—Rev. P. W. Herman, pastor

## Report From England

SHROPSHIRE, England—I am thanking God with all my heart that I have the privilege of sending you a report about our second annual convention in Great Britain which was held at the Aston Villa Methodist Church, Handsworth, Birmingham 19. Our convention started on July 28 and continued to August 2. The convention was wonderfully and gloriously moderated by the overseer, Brother O. A. Lyseight. There were quite a number of delegates from the various churches; namely, Handsworth, Wolverhampton, Stockwell London, Kilburn London and Sheffield. These churches are organized churches. Also present were members of the blessed Church of God who are not yet organized; namely, Manchester, Nottingham, Basaal Heath and Walsal. We do praise God for them and have all assurance that in the next convention if the Lord tarries, they will also be in the organized group. Praise His holy name.

We truly give God thanks and praise for how He led us through the meeting. We could certainly feel the presence of the Holy Ghost moving in our midst. There were some old-time singing and praying unto the Lord and I must say the preachers were anointed by the Holy Ghost to deliver the messages. They were soul-stirring messages. Our souls were wonderfully blessed.

We do thank God for these dear ones who have come all the way from Jamaica to this country and have kept the gospel light lighted from time to time, so that today we can see those who were wandering away from God have been made to return and accept the Lord as their personal Saviour. We had an English preacher from Nottingham, Brother Carter. He preached for us and expressed how happy he was to have met with us, the West Indians. Brother Carter was certainly explicit in his speech. He said for what he is today he has to thank God and those who came along his way to lift him up spiritually. Oh, we thank God for everything.

I have to make here a special remark about the pioneers of the Church of God; namely, Brother Lyseight, Overseer; Pastor D. Brown of Wolverhampton Church, and Brother Peddie. We do appreciate these men with the vision of a lost and dying world, who came along from Jamaica with this wonderful gospel and never rested until the Church of God was established in England today. We can say we are proud of our churches over here. We are not lonely, we are feeling quite at home, having the Church on the move for God. We do thank God for them. Brethren, it took some praying, some fasting, some sacrifice, and some determination to have this church going in Great Britain. Let us pray for them that God will ever bless their ministry and crown it with success.

The reports of the churches were also good. We have made a forward move this year. Praise His holy name. The church was started at Wolverhampton Y. M. C. A. hall in September 1955, with only 7 members. Today she stands at 46 members. This church is pastored by Brother D. Brown. Handsworth, Birmingham with Pastor G. A. Johnson reports the church started at Edgboston on September 14, 1955, with 17 members. God has been blessing and Handsworth, Birmingham is standing at 51 members. Praise the Lord. Let us pray for Pastor Johnson for he means to go forward. He is a very hard worker. We do give thanks to God for these other churches who were not able to give such reports last year.

Stockwell London with S. W. Thompson as pastor has 15 members. Let us pray that God will add to this church daily such as to be saved. Pastor Thompson is an ardent worker. Kilburn London is pastored by A. J. Cummings, along with Pastor Swaby. They have 29 members. We do thank God for them. Sheffield is pastored by Pastor Poyser. They have 9 members. Sheffield is a place for steel and getting the work there is hard, but we do know if Pastor Poyser, a young promising preacher, will only hold on to God's unchanging hands, he will make a wonderful success in his ministry at Sheffield. We do thank God for these reports; we are very much encouraged by them. There are also 2 new fields, Basaal Heath having Pastor J. McIntyre working there. He is a very fine preacher and we are in no way doubting about his ministry. We do know at the coming convention if Jesus tarries, Basaal Heath will be among the organized group. Let us pray for them. Walsal is another new field under the leadership of Pastor Tennant and Brother Peddie. We are confident that God will give them a wonderful report also. We are thanking God for all these and also glad to say our total mem-

bership on roll in Great Britain now stands at 150 members and by the grace of God we do hope by the convention it will be 300. With God all things are possible.

Our convention was a real success in every way. There were some very good responses to the altar calls; souls prayed through, got saved, testified at the end of the convention of the love of God in their hearts, sick bodies were also touched. We do praise God for the harvesting of 40 new converts; we trust in due time they will be added to the Church. We are asking you dear *Evangel* readers everywhere to pray for us over here that God will move in a mighty way and that a revival will sweep England as it did some centuries ago. I do trust at the next convention we shall have some of the delegates from the States with us. May God eternally bless you dear saints everywhere. Pray for us.

—Sister L. E. Thomas,  
Convention Secretary

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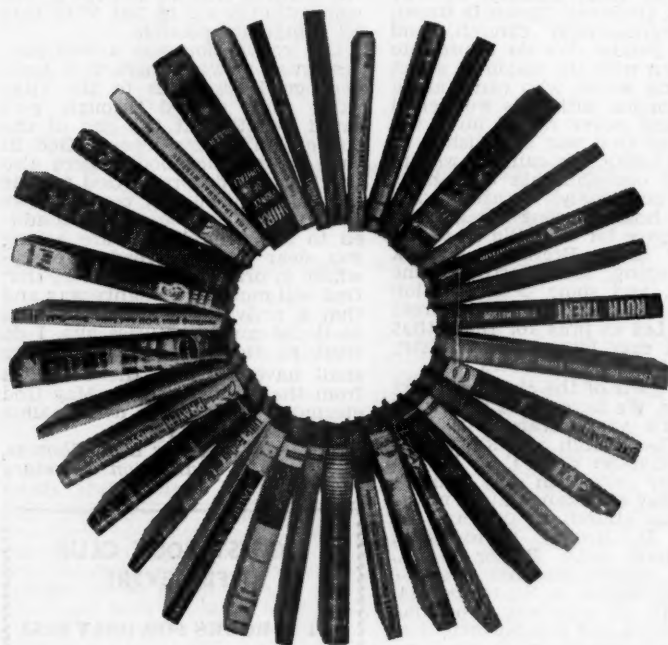
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## THE MAN ON THE CROSS

He came to the world to heal and  
save the lost,  
This is the Man they nailed to the  
cross.  
They laughed, and they mocked,  
and cursed His race,  
And were pleased with the pain  
they saw on His face.  
And through all this, He still re-  
mained true,  
And said, "Forgive them, Father,  
they know not what they  
do."  
This was He who came to save the  
lost,  
This was the "King" they nailed to  
the cross.

—Tony Gumm

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